**Strabo**, *Geography*

**7.3.2**

Now the Greeks used to suppose that the Getae were Thracians; and the Getae lived on either side the Ister, as did also the Mysi, these also being Thracians and identical with the people who are now called Moesi; from these Mysi sprang also the Mysi who now live between the Lydians and the Phrygians and Trojans. And the Phrygians themselves are Brigians, a Thracian tribe, as are also the Mygdonians, the Bebricians, the Medobithynians,[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note1) the Bithynians, and the Thynians, and, I think, also the Mariandynians. These peoples, to be sure, have all utterly quitted Europe, but the Mysi have remained there. And Poseidonius seems to me to be correct in his conjecture that Homer designates the Mysi in Europe (I mean those in Thrace) when he says, ““But back he turned his shining eyes, and looked far away towards the land of the horsetending Thracians, and of the Mysi, hand-to-hand fighters”
”[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note2) for surely, if one should take Homer to mean the Mysi in Asia, the statement would not hang together. Indeed, when Zeus turns his eyes away from the Trojans towards the land of the Thracians, it would be the act of a man who confuses the continents and does not understand the poet's phraseology to connect with Thrace the land of the Asiatic Mysi, who are not “far away,” but have a common boundary with the Troad and are situated behind it and on either side of it, and are separated from Thrace by the broad Hellespont; for “back he turned” generally[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note3) means “to the rear,” and he who transfers his gaze from the Trojans to the people who are either in the rear of the Trojans or on their flanks, does indeed transfer his gaze rather far, but not at all “to the rear.”[4](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note4) Again, the appended phrase[5](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note5) is testimony to this very view, because the poet connected with the Mysi the “Hippemolgi” and “Galactophagi” and “Abii,” who are indeed the wagon-dwelling Scythians and Sarmatians. For at the present time these tribes, as well as the Bastarnian tribes, are mingled with the Thracians (more indeed with those outside the Ister, but also with those inside). And mingled with them are also the Celtic tribes—the Boii, the Scordisci, and the Taurisci. However, the Scordisci are by some called “Scordistae”; and the Taurisci are called also “Ligurisci”[6](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note6) and “Tauristae.”[7](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note7)

[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+7.3.2&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link1) The correct spelling of the word is “Maedobithynians.”

**7 frg. 38**

Some represent the Paeonians as colonists from the Phrygians, while others represent them as independent founders. And it is said that Paeonia has extended as far as Pelagonia and Pieria; that Pelagonia was called Orestia in earlier times, that Asteropaeus, one of the leaders who made the expedition from Paeonia to Troy, was not without good reason called "son of Pelegon," and that the Paeonians themselves were called Pelagonians.

**12.8.3**

And the Lydians and the Maeonians, whom Homer calls the Mëiones, are in some way confused both with these peoples and with one another, because some say that they are the same and others that they are different; and they are confused with these people[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note1) because some say that the Mysians were Thracians but others that they were Lydians, thus concurring with an ancient explanation given by Xanthus the Lydian and Menecrates of Elaea, who explain the origin of the name of the Mysians by saying that the oxya-tree is so named by the Lydians.[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note2) And the oxya-tree abounds in the neighborhood of Mt. Olympus, where they say that the decimated persons were put out[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note3) and that their descendants were the Mysians of later times, so named after the oxya-tree, and that their language bears witness to this; for, they add, their language is, in a way, a mixture of the Lydian and the Phrygian languages, for the reason that, although they lived round Mt. Olympus for a time, yet when the Phrygians crossed over from Thrace and slew a ruler of Troy and of the country near it, those people took up their abode there, whereas the Mysians took up their abode above the sources of the Caïcus near Lydia.

[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link1) Again the Mysians and Phrygians.

[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link2) i.e., the oxya-tree, a kind of beech-tree, which is called "oxya" by the Greeks, is called "mysos" by the Lydians.

[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.3&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link3) i.e., one-tenth of the people were, in accordance with some religious vow, sent out of their country to the neighborhood of Mt. Olympus and there dedicated to the service of some god.

**12.8.7**

After the Trojan War the migrations of the Greeks and the Trerans, and the onsets of the Cimmerians and of the Lydians, and, after this, of the Persians and the Macedonians, and, at last, of the Galatians, disturbed and confused everything. But the obscurity has arisen, not on account of the changes only, but also on account of the disagreements of the historians, who do not say the same things about the same subjects, calling the Trojans Phrygians, as do the tragic poets, and the Lycians Carians; and so in the case of other peoples. But the Trojans, having waxed so strong from a small beginning that they became kings of kings, afforded both the poet and his expounders grounds for enquiring what should be called Troy; for in a general way he calls "Trojans" the peoples, one and all, who fought on the Trojan side, just as he called their opponents both "Danaans" and "Achaeans"; and yet, of course, we shall surely not speak of Paphlagonia as a part of Troy, nor yet Caria, nor the country that borders on Caria, I mean Lycia. I mean when the poet says,“the Trojans advanced with clamor and with a cry like birds,
”[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.7&fromdoc=Perseus%3Atext%3A1999.01.0198#note1)and when he says of their opponents,“but the Achaeans advanced in silence, breathing rage.
”[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.7&fromdoc=Perseus%3Atext%3A1999.01.0198#note2)And in many ways he uses terms differently. But still, although such is the case, I must try to arbitrate the several details to the best of my ability. However, if anything in ancient history escapes me, I must leave it unmentioned, for the task of the geographer does not lie in that field, and I must speak of things as they now are.

[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.7&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link1) [**Hom. Il. 3.2**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%203.2&lang=original)

[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.8.7&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link2) [**Hom. Il. 3.8**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%203.8&lang=original)

**12.4.5**

But still, as far as one is able to conjecture, one might put down Mysia as situated between Bithynia and the outlet of the Aesepus River, as touching upon the sea, and as extending as far as Olympus, along almost the whole of it; and Epictetus as lying in the interior round Mysia, but nowhere touching upon the sea, and as extending to the eastern parts of the Ascanian Lake and territory; for the territory was called by the same name as the lake. And a part of this territory was Phrygian and a part Mysian, but the Phrygian part was farther away from Troy. And in fact one should thus interpret the words of the poet when he says,“And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania,
”[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note1)that is, the Phrygian Ascania,[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note2) since his words imply that another Ascania, the Mysian, near the present Nicaea, is nearer Troy, that is, the Ascania to which the poet refers when he says,“and Palmys, and Ascanius, and Morys, son of Hippotion, who had come from deep-soiled Ascania to relieve their fellows.
”[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note3)And it is not remarkable if he speaks of one Ascanius as a leader of the Phrygians and as having come from Ascania and also of another Ascanius as a leader of the Mysians and as having come from Ascania, for in Homer identity of names is of frequent occurrence, as also the surnaming of people after rivers and lakes and places.

[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link1) [**Hom. Il. 2.862**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%202.862&lang=original)

[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link2) See Leaf, Troy, p. 301.

[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+12.4.5&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link3) [**Hom. Il. 13.792**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%2013.792&lang=original)

**14.5.29**

Still further one might find fault with Apollodorus, because, when the more recent writers make numerous innovations contrary to the statements of Homer, he is wont frequently to put these innovations to the test, but in the present case he not only has made small account of them, but also, on the contrary, identifies things that are not meant alike; for instance, Xanthus the Lydian says that it was after the Trojan War that the Phrygians came from Europe and the left-hand side of the Pontus, and that Scamandrius led them from the Berecyntes and Ascania, but Apollodorus adds to this the statement that Homer refers to this Ascania that is mentioned by Xanthus:“And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania.”[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note1)However, if this is so, the migration must have taken place later than the Trojan War, whereas the allied force mentioned by the poet came from the opposite mainland, from the Berecyntes and Ascania. Who, then, were the Phrygians,“who were then encamped along the banks of the Sangarius,”[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note2)when Priam says,“for I too, being an ally, was numbered among these?”[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note3)And how could Priam have sent for Phrygians from the Berecyntes, with whom he had no compact, and yet leave uninvited those who lived on his borders and to whom he had formerly been ally? And after speaking in this way about the Phrygians he adds also an account of the Mysians that is not in agreement with this; for he says that there is also a village in Mysia which is called Ascania, near a lake of the same name, whence flows the Ascanius River, which is mentioned by Euphorion,“beside the waters of the Mysian Ascanius,”and by Alexander the Aetolian,“who have their homes on the Ascanian streams, on the lips of the Ascanian Lake, where dwelt Dolion, the son of Silenus and Melia.
”And he says that the country round Cyzicus, as one goes to Miletupolis, is called Dolionis and Mysia. If this is so, then, and if witness thereto is borne both by the places now pointed out and by the poets, what could have prevented Homer from mentioning this Ascania, and not the Ascania spoken of by Xanthus? I have discussed this before, in my account of the Mysians and Phrygians;[4](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note4) and therefore let this be the end of that subject.

[1](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link1) [**Hom. Il. 2.862**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%202.862&lang=original)

[2](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link2) [**Hom. Il. 3.187**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%203.187&lang=original)

[3](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link3) [**Hom. Il. 3.188**](http://www.perseus.tufts.edu/hopper/text?doc=Hom.%20Il.%203.188&lang=original)

[4](http://www.perseus.tufts.edu/hopper/text?doc=Strab.+14.5.29&fromdoc=Perseus%3Atext%3A1999.01.0198#note-link4) 7. 3. 2-3; 12. 3. 3; 12. 4. 5.